

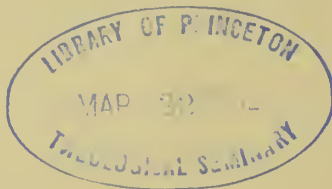
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1899



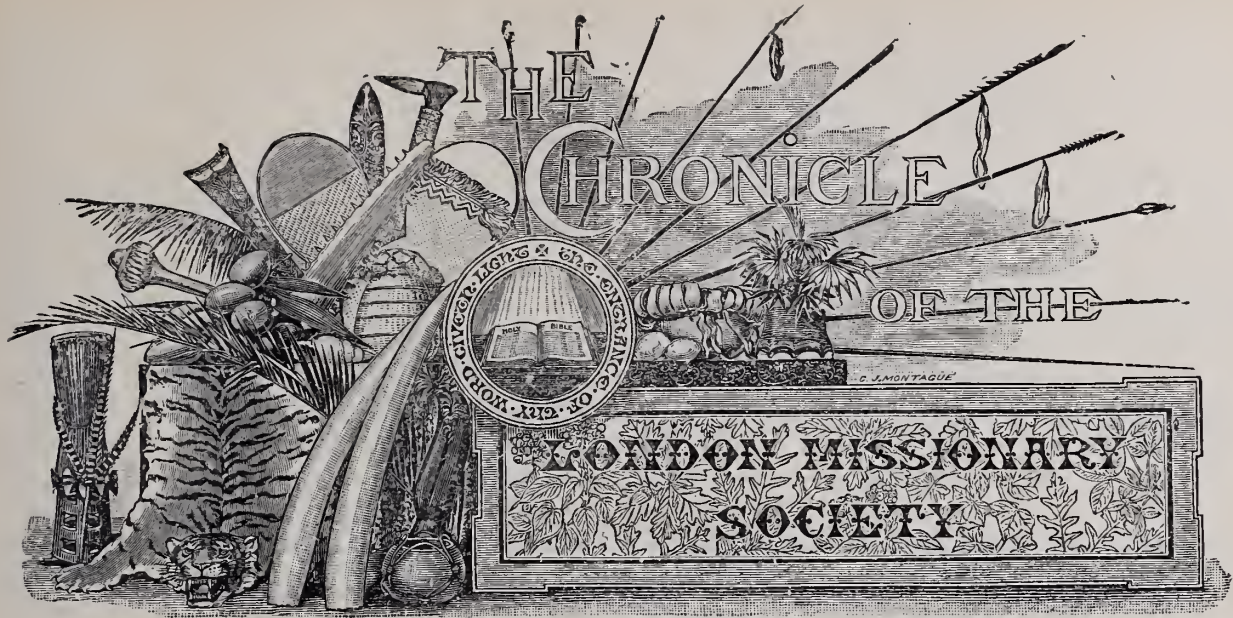
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No. 88.—NEW SERIES.]

APRIL, 1899.

[PRICE ONE PENNY.]

## WHAT CAN BE DONE FOR MISSIONS BY YOUNG MEN.

BY TALBOT E. B. WILSON, SHEFFIELD.

“ I HAVE written unto you *young men* because ye are strong.” The achievements possible to young men are immense. They have strength, energy, ardour, aspiration, power, will, and they are sanguine. Being but on the threshold of full manhood, they have not as a rule realised how slowly movements generally advance, how chilling is the effect of lukewarmness, or how ready the cynic ever is to criticise and depreciate enthusiasm. Their vision is usually clear and unsullied, and they can in a measure view the work of evangelising the world as our Saviour viewed it from the Mount of Ascension, when He said : “ All power is given unto Me in heaven and in earth ; go ye, therefore, and make disciples of all nations . . . lo, I am with you alway.”

One is tempted in a paper like this to write only of one’s ideals, but, at the risk of being deemed intensely practical, this article is written from the point of view of what has actually been accomplished by young men, in the hope that it may aid the Christian idealist to turn his or her theories and ideals into practice. Let us ever remember that “ where there is a will, there is a way.”

Having our Lord’s last command ringing in our ears we cannot but point out what is possible for the young men of our churches to accomplish, if they will be true to their Lord and Master.

We, in Sheffield, feel greatly honoured that to us has been allotted the privilege of showing some ways in which young men can help the missionary cause. To the London Young Men’s Missionary Band belongs the credit of teaching us what a young men’s missionary band is. Having learnt their method of work, it was comparatively simple, with the ready sympathy and help of friends, to start our Sheffield Band in October, 1889. Its objects are :—

“ First.—To band Christian young men together for the cultivation of a well-informed, sympathetic, truly spiritual, and enthusiastic interest in the great missionary enterprise.

“ Secondly.—To induce those thus banded together to seek out and undertake work for making others, especially the young, interested in the same, and thus raise up a local and home agency for strengthening the hands of those who labour and ‘ bear the heat and burden of the day ’ abroad.

“ Thirdly.—To instil into the young especially, the noble self-sacrifice of our missionaries, with the hope that some may be led to devote their lives to work in the Foreign Field.”

*We believe in education, especially of the young, in missionary matters, and thus arousing interest.*

We started by giving *quarterly Sunday-school addresses* in the Sheffield Auxiliary; as our number of helpers grew we have been able gradually to extend this work to three counties and six auxiliaries, until we have now the privilege and pleasure of addressing over sixty schools, Bible-classes, and Pleasant Sunday Afternoons (most of them quarterly), and thus have the opportunity of laying the regular and special claims of the Society before thousands of young people and children.\* We look on this as the most successful part of our work, and we shall strive for its further growth until we are able to join hands with Leeds and Bradford on the north, Hull and Lincoln on the east, Nottingham and Derby on the south, and Manchester on the west.

By subdividing the work we are able to arrange and carry through lantern-lectures, services of song, &c., &c., supply speakers and preachers for missionary meetings, &c., and thus do all we can to start or help on others engaged in extending missionary interest.

On the initiative of our Band, a most useful "Class for the Study of Foreign Missions" has been formed, when, once a month, historical, biographical, or other papers are read and discussed.

We have a small reference library at our central church, which is available for members of both the Young Women's and Young Men's Bands.

To a large extent we supply our churches and schools with their missionary periodicals, &c., the profits from which are handed over to the L.M.S.

As far as possible we find it advisable to avoid multiplying meetings, and so we try to get existing young people's societies to include missionary topics in their syllabuses. We also join with the Young Women's Missionary Band (who, in passing, we may say are doing a splendid and much-needed work) in our principal gatherings, and so secure good attendances for the missionary or special speaker. Thus we hold our united annual meeting in March, and in our missionary week (which is always preceded by a united prayer-meeting on the Saturday evening, initiated by our Band) the

\* For a copy of speakers' plan, or any further information, apply to T. E. B. Wilson, Eastbank House, Sheffield.

two Bands hold a public *conversazione*. Then, again, in the summer we have a combined reunion, going to some place of interest.

We find it desirable to have a general committee, composed, if possible, of two representatives from each church in the Sheffield Auxiliary, one to represent the church and the other the school. And so we have at each church and school a friend with whom we can communicate, and who will undertake missionary work in each place. Such a committee being too large to attend to details, we have also an executive committee.

It is, we find, somewhat difficult to obtain a membership beyond the band of *active* workers. We are, however, trying to deal with this question somewhat on the lines of the Young People's Societies of Christian Endeavour, and our membership is divided into three classes: (a) active; (b) associate; (c) honorary. Each *active member* must be a member of "The Watchers' Band," and must adopt one or more of the following methods of missionary work:—

"Giving missionary lectures.

"Taking part in the monthly missionary prayer and information meeting.

"Giving, or assisting at, lantern lectures, &c.

"Giving missionary addresses in schools, to young men's and adult classes; also at the meetings of Christian Endeavour and other societies.

"Canvassing for and circulating missionary literature.

"Enlisting new members.

"Supporting missionary effort in his own church and district.

"Personal preparation for work in the foreign field.

"Or in any other way promoting missionary work."

An *associate member* must adopt one or more of the above ways for carrying on and forwarding missionary work, but he need not be a member of the Watchers' Band, though it is hoped he soon will be.

Any person in sympathy with the objects of the Band, but who is not able to undertake active work, may be admitted as an *honorary member* on payment of a subscription.

This short article will help to give some idea of the work which is being done by young men in a large city, with but little leisure. We believe that similar work might be done fully as well by the young men of our churches in other districts.

We want to see the whole country linked together by a network of active missionary bands, and we feel sure this is possible.

We appeal to *all* young men, *not only* to those whose hearts are stirred up and whose spirits are made willing, and who are looking out for some aggressive work for our common Master. Will *all* ask themselves the question, "Is Christian work having a fair share of the strength of my manhood?" We know that the result will be an awakening of the spiritual life of our churches, and that many will come forward as enthusiasts for Christ, ready to give foreign mission work its rightful proportion of their time and study. Here is a grand opening; come and join hands with us. Realise your strength, and rise up determined that you will do all in your power to help our grand old Society to overcome all its difficulties and fulfil its share in the evangelisation of the world even in this generation.

### SCHOOL FOR SONS OF MISSIONARIES.

THE following Examination successes have been obtained by boys of the Blackheath School for Sons of Missionaries during the past year:—

London University Matriculation, January, 1899.—First Division: A. G. Helm (South Africa), E. Rowlands (Madagascar), J. A. Hadfield (South Seas). Second Division: J. M. Marriott (South Seas). The three last-named were only sixteen years of age.

London Chamber of Commerce Junior Examination, July, 1898.—J. E. Stephenson (India), distinguished in Arithmetic and Elementary Drawing; L. J. Williamson (India), distinguished in Elementary Drawing.

Medical Preliminary Examination, June, 1898.—H. W. Pratt (West Indies).

Cambridge University Junior Local, December, 1898.—Second Class Honours: R. Knowles (India), E. L. Rowlands (Madagascar). Third Class Honours: A. B. Griffiths (India), W. G. Elliston (China), A. E. Hockett (Madagascar), A. W. James (India), G. G. James (India). Passed (under sixteen years of age): T. E. Pearce (China), R. E. F. Peill (Madagascar), C. S. Turner (China), A. G. Peake (Madagascar), F. W. Hockett (Madagascar).

Cambridge University Preliminary Local, December, 1898.—First Class Honours: W. F. Rowlands (Madagascar), distinguished in English and Latin; F. G. Wookey (South Africa), distinguished in Scripture, English, and Euclid. Second Class Honours: H. J. H. Sibree (Madagascar). Passed (under fourteen years of age): T. B. Dixon (China), distinguished in English; H. W. Stephenson (India), W. S. Dann (India), E. S. Elliston (China), H. P. Hacker (India), W. R. Boyd (India), H. G. Thomas (India), R. O. Price (India), A. C. Price (India), A. A. Claxton (China), E. W. Spurgeon (India), A. J. Pike (India); J. P. Griffiths (India). Passed (above fourteen years of age): W. B. Stephenson (India), B. A. Roberts (India).

### NOTES FROM HEADQUARTERS.

THE recent tidings from New Guinea have been of a very encouraging kind. Mr. Chalmers, who has in many respects the most trying district in the Mission, in consequence of the constant exposure to weather and to peril which its supervision involves, and in consequence also of the extraordinarily scattered and mixed character of much of the population he has to provide for, has been greatly cheered by the signs of a widely spread spiritual movement, and by the ingathering of a considerable number of converts. The contributions received from some of the little communities on islands in the Torres Straits have of late been remarkably generous, and now there are distinct evidences that rich blessing is attending the faithful labours of the native workers amongst them. On the Island of Kiwai, also, at the mouth of the Fly River, where Mr. Chalmers has his residence, there has been a very general awakening, and a large number have been gathered in as candidates for baptism and as members of the church.

SIMULTANEOUSLY with this good news comes intelligence of a very different kind from the other end of the New Guinea Mission. Mr. Abel has been endeavouring to provide for the spiritual needs of the white men at Samarai, and has been successful in inducing a number of them to gather for worship on Sunday evening. The recently appointed Anglican Bishop of New Guinea considers, however, that this ministry is altogether insufficient; he is, therefore, making an effort to establish himself at Samarai. The Anglican Mission is on the north-east coast of the peninsula, and could have no connection whatever with Samarai, which is close to our own station at Kwato, but for the fact that it is the port of entry to New Guinea to which their mission schooner goes to meet vessels from Australia. The Bishop is exceedingly anxious to have an Anglican service, apparently with ritual of an advanced type, and has intimated that though in consideration of the work Mr. Abel has been doing he would not object to his using the Episcopal Church which he wishes to erect for service on Sundays when the officiating priest cannot be present, he of course could not allow him to read the Absolution, nor could he allow any other member of the Mission the privilege which he is willing to offer to Mr. Abel. Considering the very limited population of white men at Samarai, and the fact that they are of a class who do not on account of any personal principles specially desire the ministrations of the episcopal clergymen rather than those of the missionary who has been trying to show kindness to them, and make known Christ, it seems a grievous pity that this attempt at intrusion and religious rivalry should be made.

THE need of a well-educated native ministry is becoming yearly of greater importance in the mission-field, and nowhere is it more keenly felt than in India. The Society has two classes of training institutions in South India; two of these—at Gooty and Salem—are intended to provide catechists and teachers, whose work will be in the vernacular and mainly in villages; the other institution, the oldest of the three, is at Bangalore. It is intended to train men capable of taking leading places as pastors of native churches and evangelists in responsible charge of portions of mission districts. In this institution instruction is given almost exclusively in English, and the students who are admitted to it are expected to pass an entrance examination equal to the matriculation examination in the Madras University. Unfortunately, such is the poverty of the large majority of the Christian people in South India that it is found exceedingly difficult to get them to leave their sons at school until they have attained to such a

standard as this, their aid being required to increase the family earnings. Our missionaries there have appealed to the Board for the modest grant of Rs. 500—about £35—annually, to enable them to provide small scholarships for the maintenance at the High Schools belonging to the Mission of promising youths of known Christian character until they have become qualified to pass the entrance examination of the Bangalore Seminary. The Directors recognise the importance of the proposal thus made, and the great desirability of making such provision, but the Society's income is already so much less than its expenditure that they have been most reluctantly obliged to decline this very modest request. Friends of the native church who feel the importance of having a well-trained ministry could not render a better service to the Mission than by making provision for one or more of the scholarships required. £5 per annum would be ample to maintain a course of training. We shall be thankful if the money required can be provided by special contributions.

THE appeal, made more than once, for a medical missionary for the Central Africa Mission has not yet met with any response. Are there not amongst the readers of the CHRONICLE young Christian medical men who are not yet settled in their life's work, and to whom the pressing need of this important Mission might well come as a call from Christ to go out to the front of the battle as His ministers to the suffering?

#### FROM THE HOME SECRETARY.

AT the time of writing, about a fortnight before the end of the year, there is nothing fresh to report in our financial position. We can only wait with hopefulness the many heavy posts which the close of March always brings. We trust that when all is gathered in we shall find that the response to the Directors' Special Appeal has amounted to a considerable sum beyond what has been reported so far. Up to the 14th of March, we have heard of £1,014 8s., of which £582 15s. are donations, and £431 13s. subscriptions.

A FRIEND who has just completed a contribution of £25 to the Centenary Fund writes that, finding himself none the poorer for the special effort, he has resolved to make a further special contribution of a similar amount by annual instalments of £8 6s. 8d. He hopes that he may thus provoke someone else to something similar. I fancy he is not alone in his experience, and feel sure that many friends are continuing their special Centenary gifts.

I AM thankful to report another missionary is being supported by a special gift. This will make the number for whom no provision is made from ordinary funds twenty-four. Inquiries also are being made by others who are thinking of helping in this direction.

THE paragraph on this subject last month has moved a correspondent to repeat a suggestion which he made some three years ago, and which I gladly give here, praying that it may prove fruitful. He suggests that the Watchers' Band should be requested to pray that persons with means might be led to devote themselves to missionary work. "It is," he says, "a great pity that our prayers should not incite the rich to give themselves as well as their money. Our Watchers' Band needs above everything that it should have definite objects of prayer put before it, the answers to which it should look for, and come together to give praise to God when received. Think of the advantage in calling a Watchers' Prayer-meeting for a definite object! Think of the interest aroused when the answer is received!"

THE attendances of Directors at the meetings of the Board and the various Committees have just been issued to the electing bodies. It will be interesting to record here that the total number of attendances made amounts, during twelve months, to three thousand.

ARTHUR N. JOHNSON.

## FROM THE SECRETARY OF THE WATCHERS' BAND.

I SHOULD like to thank the many secretaries who have returned their renewal forms so promptly, and for their kindness in carrying out all the little necessary details of the work. So far I have been able to write at once to thank each secretary personally, but if in the rush of work during the next few weeks I am unable to continue this, I trust the secretaries will forgive a tardy reply.

THE arrangements for the Conference in Liverpool, in conjunction with the annual meetings of that auxiliary, are now complete, and I hope that all the W.B. secretaries in Lancashire, Yorkshire and Cheshire will have received full particulars. The following is the programme:—

MONDAY, APRIL 17TH.

7.30 p.m.—The annual meeting of the Liverpool Auxiliary in Great George Street Chapel. Chairman: The Lord Mayor.

TUESDAY, APRIL 18TH.

11 o'clock.—Prayer-meeting (Great George Street Chapel).

12 o'clock.—Conference of secretaries, presided over by the Rev. A. N. Johnson, M.A. Papers will be read by Mrs. Frances Hallows, of Cliff College, on "Knowledge and Believing Prayer"; and by the Rev. W. A. Elliott, General W.B. Secretary for Bradford District, on "Some Practical Hints for W.B. Secretaries."

3 o'clock.—Public meeting. Chairman: Rev. Stanley Rogers. All the six members of the deputation will each speak for a few minutes on "The Need and Efficacy of Prayer in Connection with Mission Work."

6.30.—United missionary communion service.

8 o'clock.—Annual sermon by Rev. J. H. Jowett, M.A., of Birmingham.

THE annual meeting of the Watchers' Band will be held on Wednesday, May 10th, at 3 p.m., in the City Temple. The Chairman of the Congregational Union, Rev. H. Arnold Thomas, M.A., will preside. Full particulars will be given next month.

SOME branches find it works well to hold regular meetings, and I occasionally receive little programmes of subjects for these meetings. The following list of papers arranged by the Stoney Lane Branch, Birmingham, for its fortnightly gatherings this winter may be of interest:—"A Welshman's Influence on China"; "The Miracles of the South Seas"; "Irreligion in the Holy Land"; "Mary Moffat's Influence in South Africa"; "India's Women: How are they Reached?" "What the Baptists Have Done on the Congo"; "The Riches of Hudson Taylor's Faith"; "The Martyrs of Madagascar"; "The Wonders of Japan."

#### NEW BRANCHES.

Branch.	Church.	Secretary.
Littlehampton...	...	Mr. John Pile.
St. Helen's ...	Gerard's Bridge ...	Miss Thompson.
Hull ...	Hessle Road ...	Mrs. J. Jones.
Bristol ...	David Thomas (revived)	Miss Harrison.
Sunderland ...	Sorley Street ...	Miss J. Wheen.
Sheffield District	Brimmington Moor ...	Mr. John Parker.
Nottingham ...	Congregational Institute	Mr. James Lawson.
Stroud ...	Old Chapel ...	Miss L. Baylis.



## PROCEEDINGS OF THE BOARD.

*Board Meeting, February 28th, 1899.*—Rev. W. BOLTON, M.A. (for a short time), and Mr. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 71.

The Foreign Secretary introduced Mr. Walter S. Buzacott (nephew of the late Rev. Aaron Buzacott, of Rarotonga) and Mrs. Buzacott, of Sydney, who, he said, are exceedingly well known in all Congregational and missionary circles on the other side of the world. The name of Buzacott had been a household word in connection with the South Sea Missions. Mrs. Buzacott, as Miss Hardie, was one of the most active and valuable workers in connection with the New South Wales Ladies' Auxiliary of the Society, of which she was secretary for a number of years. In introducing the Rev. Roger and Mrs. Price, who are about to return to Kuruman, Mr. Thompson referred to Mr. Price's unique knowledge of the Sechuana language, and to his services as chief reviser of the Sechuana Scriptures.—Mr. Buzacott replied that in this visit to the Mission House he had realised a wish of many years. On his way to America he visited Samoa, and drove out to see the Papauta Girls' School, the welcome by the pupils of which he described as a unique and charming scene.—The Rev. Roger Price remarked that past experiences in South Africa had not been more discouraging to the Directors than they had been to the missionaries themselves, but he believed that the new political conditions were not without hope for the future.—Special prayer was offered by the Rev. A. M. Carter, B.A.

The Memorandum and Articles of Association of "The London Missionary Society Corporation," framed under the Companies Acts 1862 to 1893 to facilitate the acquisition and holding of lands, buildings, &c., were adopted, subject to the approval of the Board of Trade.

It was decided to ask the Rev. R. Wardlaw Thompson to write an account of his tour in the *John Williams*, to be issued as the New Year's Offering book for 1900.

Arrangements for the publication of the Standard History of the Society (written by the Rev. R. Lovett, M.A.) on May 3rd by the Oxford University Press, were approved. (*See Wrapper.*)

The Directors heartily thanked the ladies who have rendered valuable help in the addressing of appeals, &c., issued from the Mission House.

*Board Meeting, March 14th, 1899.*—Mr. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 65.

The Rev. R. Wardlaw Thompson introduced Miss Carling, of Chiang Chiu; the Rev. J. Sadler, of Amoy; the Rev. J. Marriott, of Samoa; and the Rev. H. F. W. and Mrs. Lester, of Bellary. Mr. Thompson congratulated Miss Carling upon having been able to serve the full term of seven years' work in China. Although she had not had good health all through, she had kept to her work faithfully and efficiently, and had been blessed in her labours among the women in that intensely interesting Mission at Chiang Chiu. Mr. Sadler had been one of the most enthusiastic and devoted of the Society's evangelistic itinerating missionaries throughout a great region, and had not spared his strength or his feelings during his long years of service. For Christ's sake Mr. and Mrs. Sadler had endured separation for many years. Mr. Sadler had given himself to a great many

matters connected with the expansion of life in China, especially to the development of literature of a Christian character. Mr. Marriott had for a number of years been the senior tutor at the important Seminary at Malua, and Mr. Thompson expressed to him and his colleagues the very deep sympathy of the Directors in the crisis through which Samoa is now passing. Mr. Lester had been distinguished throughout his first term of service at Bellary for the zeal and fervour with which he had thrown himself into the itinerating and evangelistic work of the Mission.—Mr. Sadler, in reply, spoke of the Ting Chiu Native Missionary Society, which was founded seven years ago as a branch of the Society's Forward Movement. Some of the highest points of the missionary spirit were touched by the movement, and they were looking forward to the time when this voluntary work should be strengthened and perfected by some help from the Directors. A married medical missionary would find a magnificent field, the full extent of which from Amoy was three hundred miles, covering seven counties and embracing several languages. Another form of effort which had given great joy was the training of the first native female doctors and nurses. The first two women doctors were about to complete their course of seven years' training. A strong public opinion on the subject had been created, and self-supporting Chinese women were going into this department of work. Not long ago women in China did not know that they had souls, and now they were taking part with their Western sisters in this excellent work. The spirit of reform was so strong that it could be affirmed that all the best men throughout China were earnestly moving in that direction. Some had already shed their blood as martyrs for the reformation which they felt the country needed. Mr. Sadler also spoke of the progress of the Anglo-Chinese College, and to the power exercised by lady missionaries. The Chinese, he said, were self-developing, and could be left to man stations, hundreds of miles from Amoy.—Mr. Marriott remarked that he had been connected with the Society for twenty years, and had been associated with Malua Seminary all through that period. There were at present 130 students at Malua, fifty of whom were married; and connected with the Institution was a tract of land, about 400 acres in extent, by the cultivation of which the needs of the students were provided for. In the Tokelau, Ellice, and Gilbert Groups (known as the N.W. out-stations) the Mission had some 11,000 adherents, and during his visits to those islands he (Mr. Marriott) had been greatly impressed by the success of the Malua teachers residing in the North-West. There were about 3,000 boys and girls in the schools, and the pupils reached a very high standard. There were 2,800 church members. Mr. Marriott congratulated the lady members of the Board upon their selection of the well-trained and consecrated women they had sent to Samoa. One of the oldest pastors said to him when leaving: "It is the crown of our mission work." The Samoan Church had passed through many crises quite as serious as the present crisis, and had been all the better for the trials. With the late King Malietoa he would say: "Christ is the Lord of the Church, and will see that no harm befalls His Church."—Mr. Lester and Miss Carling also briefly addressed the Board, and special prayer on behalf of the missionaries present was offered by the Rev. G. Gladstone.

The Board accepted with regret and sympathy the resignation, on account of ill-health, of the Rev. W. Macfadyen Scott, who was recently appointed to Coimbatore, and who hoped to sail for India in the autumn.

An offer of service from Miss Jessie Matthews (daughter of the Rev. T. T. Matthews, of Madagascar) was accepted with much gratification.

### PROGRESS IN MADAGASCAR.

**Q**UIET but real progress is chronicled month by month in the letters that reach us from Madagascar. This is the case both in Imerina, the central province, and in the Betsileo country. For the improvement in the entire situation that has taken place we would devoutly praise God. We must thankfully acknowledge,

olden time, however. No; the "chaff" is being separated from the "wheat." Many who formerly assembled for worship no longer do so, for the simple reason that the motive that once influenced them—a desire to stand well with the Hova rulers—possesses no further force. Those who worship now do so because they find worship helpful. A few extracts from recent letters will enable



SECOND GROUP OF SURVIVORS OF THE MALAGASY PERSECUTIONS.

too, that the altered policy of the French administration is slowly bearing fruit. Religious liberty bids fair to become a reality, not a mere promise; and, as the natives gradually discover that the days of terrorism are past, they are returning to the churches in which for a long time they feared to be seen. Not in crowds, as in the

our readers to estimate the correctness of these general statements:—

"A specially interesting service was held on December 7th, at Amparibe Church, Tananarive. It was a meeting of the survivors of those fierce persecutions, carried on for twenty-five years by the well-known Ranaivalona I., and which ended at the death of the queen in 1861. I send

you photographs of some of those present which may prove interesting to readers of the CHRONICLE.

"We had with us our friends Messieurs Boegner and Germond, the special deputation from the Paris Missionary Society; the former describing the meeting as the most interesting of the numerous meetings he had hitherto attended in Madagascar. 'At most of the services,' said Monsieur Boegner, 'we have been expected to instruct and encourage our audiences, but at *this* meeting I myself have

during the days of persecution are already known. The portrait of this now venerable Malagasy pastor appeared in the *Evangelical Magazine* about thirty-five years ago, when Andriambelo was of middle age.

"Most of the other Malagasy Christians in the groups were formerly kept in heavy chains like those exhibited several years ago at Exeter Hall by the late Mr. Ellis.

"'Tell our friends,' said Andriambelo, 'that although we all still rejoice in having suffered persecutions for Christ's



RELATIVES OF MARTYRS.

been instructed and also strengthened in that holy faith for which these friends "suffered the loss of all things."

"In the centre of the group of Christian women is Rahaja (No. 14), who arose when Andriambelo (our native pastor at Amparibe) requested any who had formerly drunk the tangena poison ordeal to stand up.

"Rainitsara (No. 10), in the other group, holding up his right hand, was sold into slavery for daring to disobey the queen's word and profess Christ. Andriambelo (No. 6) also, standing on my left hand, whose romantic escapes

sake, we make no boast of our history, nor assert that "*we only* are the children of Abraham," &c. For to Him alone, who delivered us out of all our distresses, be the glory.'

"They boast not, it is true, although we are rather inclined to do so—at any rate, to feel elated at such a company from 'the noble army of martyrs' still dwelling among us. Of these we may truly say, they 'had trial of mockings and scourgings, yea, moreover of bonds and imprisonments, of whom the world was not worthy.'

"And, now, what a change—French and Swiss, English

and Norwegian missionaries, all able to labour in Madagascar to advance the Kingdom of Christ.

"But I will send further news of the work by a later mail.

"Standing next to Andriambelo (6) and myself (5), in the photograph, are M. Boegner, (4), Mlle. Deriaz (3), (L.M.S.) Mrs. Stribling (2), and M. Germond (1), from Basutoland. "E. H. STRIBLING."

"For some six years past the oldest congregation at Ambohimanga (Amboara) has been building a new church; but, on account of the political changes of the past three or four years, and the rebellion and persecution, the building was for long at a standstill, and the people became much disheartened. But their good missionary, Rev. J. Peill, together with Mrs. Peill, having obtained generous help from their own relatives and friends in England, encouraged them to go on; and, in November last, the building was at length completed and opened for Divine worship. Opportunity was taken of the presence of MM. Boegner and Germond, of the Paris Society, in the capital to combine a visit from these two friends with the church opening, and very successful and encouraging services were held on the occasion.

"On Sunday morning, November 20th, we heard that, as soon as it was light—that is, at about five o'clock—the church was already filled! and before seven o'clock the people sent on to ask if we were not coming soon. We promised to do so as soon as we had breakfasted, and accordingly, at about eight o'clock, we went on to the building, which we found quite packed with a large congregation. The greater part of the population of Ambohimanga (now much less than formerly) must have been present, and the building, with its bright and cheerful colouring inside, and its well-carved pulpit and platform, looked very nice and attractive.

"After statements had been made as to the history of the church, and of the money expended upon it, appropriate Scriptures and dedicatory prayers were offered; and the Rev. J. Sibree, who was the first resident L.M.S. missionary in charge of Ambohimanga, as well as architect of the building, preached from the words in 2 Chron. vi. 18: 'But will God in very deed dwell with men upon the earth? Behold, heaven, even the heaven of heavens, cannot contain Thee,' &c. After further praise and prayer, M. le Pasteur Boegner, Director of the Paris Society, spoke in French, and was admirably translated by Razafimahefa, a young Malagasy, who has stayed in France for some months. M. Boegner's address was chiefly contrasting the first and the second Jewish temples, and enforcing the duty of building up the spiritual house. Besides the Malagasy hymns, a French *cantique* was very well sung by the singers, who had been carefully trained by Mrs. Peill.

"In the afternoon the building was again well filled—

not crowded, as at the morning service, but every seat occupied. (It should be noticed that the two other town congregations, as well as several of the neighbouring villages, closed their own churches for the whole day, so that they might meet with their friends at Amboara, and join in the opening services.) At the afternoon service, M. le Pasteur Germond spoke in French, and was translated by the same native friend; and he much interested the people by describing many incidents from his forty years' experiences as a missionary in Basutoland. M. Germond was followed by one of the Antananarivo pastors, Ramanitra, who gave an earnest and excellent sermon from the words: 'Rejoice evermore; pray without ceasing.' And so, at half-past four, concluded one of the most interesting and encouraging days in the history of the Ambohimanga Christian congregations. As already noted, the people have had much to discourage them for a long time past, and many have fallen away, from an idea that Protestant worship is not acceptable to the French authorities. But these opening services, and especially the presence and help of two French Protestant pastors, have given fresh heart to the native Christians, and will, we hope, do much to restore confidence in the reality of the religious freedom now allowed.

"The building is, although less than the one which it replaces, a large one—too large, indeed, for present needs. It is substantially built externally, and, to a great extent, internally also, of burnt brick and stone, and was designed by myself. Some idea of it may be obtained from the photograph on the following page, which was taken on the morning following the opening, and shows the great western doorway, as well as a group of the Europeans engaged in the opening services, and also the native pastor, deacons, and others of the congregation.

"JAMES SIBREE."

"Many readers of the CHRONICLE will remember that about two years ago the L.M.S. missionaries in Madagascar were much disheartened by the taking from them by the French Government of the large and commodious college building, with its two mission residences and spacious lecture hall, as well as the Normal School House. These were paid for, it is true, but the taking of these two important mission buildings was a serious blow to the work of the Society in the Madagascar capital. But although our *building* was lost to us, we did not discontinue our *work*. As soon as our departure became inevitable, arrangements were immediately made to carry on the college teaching of the ministerial students in the Faravohitra Memorial Church, the vestry and the space under the large end gallery becoming our temporary class-rooms; our library and most of our apparatus and teaching appliances were scattered all over the town, wherever, indeed, we could get house-room for them, but we did as well as we could for nearly two years in the Memorial Church. (The secular

department was removed to the Ampamarinana Memorial Church and its schoolroom, and has since been permanently separated from the college, becoming the nucleus of a very large and successful High School under Rev. J. Sharman.) For some months we almost despaired of having any new building, but the visit of the Rev. R. Wardlaw Thompson and Mr. Evan Spicer, towards the close of 1897, gave us fresh heart, and we were then encouraged to commence the erection of a new building for our college work. For this I prepared drawings, and in the month of February, 1898, the new building was commenced. The Government had promised to give us a new site, but nothing that was offered

will well suffice for our needs, and will be very convenient for our work. Opportunity was taken at the same time to put the whole property into a good state of repair; for the making of a new road along the west side of our ground had left ugly cuttings and rough banks. A good stone retaining wall has, therefore, been built all along the road-side, a good double stone gateway and flight of steps has been constructed for access to church and college, a low open ornamental brick wall has been built on the summit of the retaining wall, brick gutters formed to carry off quickly the water which falls so plentifully in heavy storms, and a caretaker's cottage has also been built for the protection of



AT THE CHURCH DOORWAY, AMBOHIMANGA.

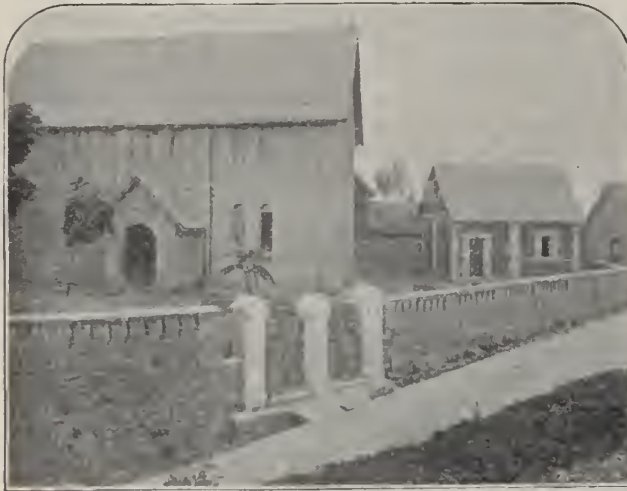
appeared suitable; and eventually we purchased a small piece of ground adjoining the Faravobitra Church, and partly on this, and partly on the original church ground, the new building has been erected.

“Of course, we never thought of having such a large and conspicuous building as the former one was, and which, moreover, could not now be erected at much less than three times the cost of the old college. We have contented ourselves with a small and modest structure of two storeys, containing two class-rooms on the ground floor, and a small lecture hall and small class room above. This, however,

the whole property. A very unsightly compound has thus been converted into an ornamental one, which is now a credit to the Society and to one of the principal routes through the city.

“The new college is substantially built of burnt brick and stone externally, and is roofed with tiles. Entering through the porch we find a good-sized class-room on either hand, that to the left being larger, and also used as the committee-room of the Imerina District Committee. Here are arranged the libraries of the Mission and of the college, comprising a large number of standard books in Biblical and theological

literature, as well as scientific works, and also almost all the books published in Malagasy, including all the editions of the Bible and Testament in that language, and also those of the native hymn-book. On the right hand is another



THEOLOGICAL CLASS-ROOMS.

class-room, specially for the students. Passing up a broad staircase, we came to a small lecture hall, which would accommodate meetings of a hundred and fifty people; and at the south end is a class-room which can be opened to the hall by folding-doors. Around the hall and elsewhere are a number of French maps, as well as many of Holzell's capital pictures illustrating remarkable scenery as well as the most famous buildings of the world—temples, mosques, cathedrals, &c. Here is also placed a collection of examples of the most characteristic rocks and fossils of Madagascar, and also specimens of the eggs of sixty or seventy species of Malagasy birds, as well as a few of their nests, and sub-fossil bones of the extinct hippopotamus and gigantic birds of Madagascar (*Aepyornis*). [We owe these collections, as well as an herbarium, to the kindness of the Rev. R. Baron, F.L.S., F.G.S.] It will be seen, therefore, that we have many appliances to aid in instructing and stimulating the minds of our students, while we have also excellent microscopes, telescopes, diagrams, drawings, and cabinets of mineralogy and botany. It is certainly a great joy to the tutors and students to find themselves once more in a commodious building surrounded by all available helps in our work. This new college has cost a little over £500, while about £140 has also been expended on the improvements in the ground—retaining and boundary walls, new gateway, cottage, &c., &c.

“Although the building was not quite finished, the January Committee was held in it; and on Tuesday, January 17th, the students reassembled after the Christmas vacation, and a

very hearty service of thanksgiving was held in the small lecture hall. After prayer and praise and Scripture lessons, an interesting address was given by the Rev. W. E. Cousins, M.A., who has, from the commencement of the college, taken great interest in its work, and helped it in many ways, and still takes classes in theology and Biblical study. I then gave a short address, congratulating ourselves on the happy circumstances of the day, describing the steps which had led to our getting a new building, and the time I had to devote to it during the past year, briefly sketching the history of the college, which now entered into the fourth building occupied by its classes since its commencement in 1869, and recalling the names of my predecessors and co-workers, beginning with late Rev. R. Toy and the Rev. G. Cousins down to Rev. J. Shanman, B.D., as well as those of our native helpers. The only drawback in the happiness of the day was the absence of our good native tutor, Pastor Radaniela, who was then in the Norwegian Hospital, undergoing operations for cataract.

“The lists of marks gained by the students during the examinations held last October and December were then read, and prizes were handed to those who had done well in these. Mrs. Sibree also read the marks obtained by the wives of the students in their recent examinations, and gave prizes of material and dresses, &c., to those who had done the best. These young women are her special care, and many of them much need teaching.

“A short address in French from M. le Pasteur Boegner, Director of the Paris Missionary Society, and translated by Rabary, one of the native tutors, brought this very pleasant opening meeting to a close. We hope to have still another



THEOLOGICAL CLASS-ROOMS (ANOTHER VIEW).

thanksgiving service, specially for evangelists and pastors who are old students and are mostly at distant places in the country when our next Congregational Union Meetings are held in April, when they will be again in the capital.

"The photographs accompanying this paper, and kindly taken by Mr. S. Ashwell, will give a good idea of the new College and its surroundings. "JAMES SIBREE."

"The church at Amparibe, which is one of the largest in Tananarive, has for some time been in need of a new pastor. Andriambelo, the highly-esteemed pastor, who has held the office for nearly forty years, has been for some time in declining health, and the church has realised the necessity for an energetic assistant in the pastorate.

"After long and careful search, they have at last happily secured the services of Rainitiaray, a very able and energetic evangelist, for several years in Mr. Peill's district at Ambohimanga.

"The ordination services were commenced on January 8th by a very appropriate address from Rev. J. Peill, of Ambohimanga; and on the following Sunday Mr. T. Lord and Rev. J. Pearse, with Rainimanga, the well-known and popular preacher of Ambohipotsy, gave useful and stirring addresses to the church and pastor.

"The services closed with a well-attended and most interesting meeting in the Amparibe Church on January 16th, at which Rev. E. H. Stribling, the missionary in charge, presided. An able charge to the new pastor was given by Rev. W. E. Cousins, M.A.; and, after explaining the importance of the service, the ordination questions were asked by Rev. James Sibree, F.R.G.S., to which Rainitiaray very briefly responded. Mr. H. E. Clark, of the Friends' Association, offered the ordination prayer, at the close of which Mr. Stribling, with Andriambelo and three of the deacons, shook hands with the new pastor and welcomed him in the name of the church. An earnest address was then given to the church by Rev. B. Briggs; and Rainimanga, of Ambohipotsy, with Ratsiarovana (P.M.S.), thanked Andriambelo and Rainimanga (of Amparibe) for their services as pastors, especially Andriambelo, who is renowned throughout Madagascar as one of those who suffered so much during the former times of persecution.

"After the two pastors had briefly replied, the services were brought to a close by presents to Rainitiaray of a Bible and hymn-book from the church, with several Malagasy commentaries, and a good supply of stationery from Messrs. Stribling and Stowell Ashwell.

"The present influential position of this city church (with 500 members) is largely owing to the energetic labours of Revs. W. E. Cousins, the late W. Pool, and R. Baron, F.G.S. The schoolrooms were erected by Rev. J. A. Houlder, assisted by the now venerable native pastor, Andriambelo. Mr. T. Lord and Rev. T. T. Matthews have also rendered good service during Mr. Baron's absence in England.

"The prospects at Amparibe are decidedly encouraging, and it is very ardently hoped that with the present advance of the 'mother church' many of the fifty-seven branch churches in the Amparibe Mission district may be led to arise and go forward. "E. H. STRIBLING."

## EASTER DAY IN LABRADOR.

[It is a touching custom in the Moravian Church to gather in the burying-ground on the festival morning of our Lord's Resurrection-day, there to sing amidst the graves of the departed their beautiful Easter Litany.]

'T WAS Easter-time, and o'er earth's wintry face  
The pleasant smile of blossoming spring was  
breaking,

As if upon the day when Jesus rose  
Nature from sleep of death must needs be waking.

But on that Easter-day were ice-bound shores  
Which no glad signs of risen life were showing;  
Where snow lay thick upon the rocky soil,  
And skies were dark, and bitter winds were blowing.

And they who to that dreary Arctic clime  
Had brought from far the Word of Life eternal  
Might well have asked, "Can this be Easter-time,  
That season in our native land so vernal?"

No text for Easter sermon could they find  
In seed new-sprung to life from earth's dark prison,  
To teach their simple flock the glorious truth  
Of resurrection in a Saviour risen.

But hark! is that a hymn of Easter joy  
A little company of saints are singing?  
Yes! on the coast of dreary Labrador  
The praises of the Lord of Life are ringing:

In burying-ground where rise no soft green mounds,  
No flowers the loved ones' resting-place adorning,  
Where moss-lined graves, formed of the broken rock,  
Harbour the dead till Resurrection morning.

Listen to their glad song of thanks and praise:  
"To Him who is the Life, the Resurrection,  
Be glory in His waiting Church on earth,  
In that around His throne in full perfection.

"The God of Peace, who from the dead brought back  
The ransomed flock's great Shepherd, our Lord Jesus,  
Shall, through blood-bought and covenanted grace,  
Our bodies quicken, from the grave release us."

What recked they of that graveyard's ice-bound earth,  
Of wintry Easter, death and darkness reigning,  
Their faith thus anchored in the Lord of Life,  
A fadeless hope their steadfast hearts sustaining?

What spring of nature's life in summer time  
So eloquent of hope beyond death's portal,  
As, sung in winter's darkness 'midst the tombs,  
The Easter Litany of life immortal?

ALICE JANE MUIRHEAD.

## DELENA.

BY REV. R. WARDLAW THOMPSON.

THE Mission House at Delena is seen from afar as a white speck in the midst of the deep green of a lofty tree-covered promontory which forms the eastern side of the entrance to the Hall Sound. Yule Island, on which the Roman Catholics have the headquarters of their New Guinea Mission, forms the western side of the Sound. The New Guinea Government is poor, so poor that it cannot afford to erect beacons, either on the edge of the reefs, or as guiding marks on shore, for the convenience of vessels. The fact is, that with the exception of the Government steamer, *Merrie England*, and the *John Williams*, there is no sea-going vessel of any considerable size engaged in the navigation of the coast. The *John Williams* has, therefore, to take her chance of approaching the shore. If the weather is fine, there is no difficulty in recognising the opening in the reef, but if it is thick or stormy the attempt to pass through it without any beacon to steer by is decidedly risky, and after dark it is impossible. The knowledge of this caused us to lose a day of the time at our disposal for visiting Delena, for when we started from Port Moresby for the purpose one morning, the weather became so stormy that Captain Hore felt that it would not be safe to run the risk of attempting to enter the passage in the reef at Hall Sound. So we remained at our anchorage until the next day. Fortunately then the weather was bright and we had no difficulty.

Mr. Dauncey believes in the Gospel of hard manual work as a means of preserving health. He was the chief assistant in building his own house, and he has turned his attention since then to the ground around the house with such effect that he has transformed it into a beautiful garden, fruitful and attractive. The Mission House looks very pretty

and picturesque as one approaches it from the beach, up a path bordered by hibiscus and other shrubs, gay with brilliant flowers, and to a verandah along which a very large-leaved variety of the grenadilla grows in rampant luxuriance, while a small but very beautiful variety of the *bougainvillea* and a handsome *bignonia* display a wealth of lovely bloom. Picturesque as the house looks in such surroundings, it is soon evident that it is by no means a palace. The timber of which it is constructed is already decaying rapidly under the influence of the climate. There are but three rooms and an open space in the centre which forms a connection between the back and front verandahs, and which makes a cooler sitting-room than any other part of the house. Moreover, picturesqueness is not all that is wanted for comfort, and one hears uncomfortable stories of dangerous snakes which find their way in from a hill at the back and are discovered on the tops of the doors; of poisonous centipedes which drop from the roof on the face



NEW GUINEA MOTHERS.

of the sleeper, or which lurk in Mrs. Dauncey's work-basket. Pythons are not uncommon, and we are told of a hen which, shortly before our visit, was sitting on a nest of eggs in a large box behind the house, and one fine morning, no sound being heard from the box, it was discovered that



a python had entered and swallowed the hen during the night, and was curled up comfortably on the nest sleeping off the effects of its meal.

Almost the only other houses at Delena are those of the native teacher, a South Sea islander from Rimatara, and fourteen cottages provided for the students whom Mr. Dauncey is training for work in the district. There were thirteen students in residence when we were there. One of the most interesting hours of our brief visit was spent in a meeting with these young men, and with the native teachers who are working under Mr. Dauncey's direction.

The Mission district of which Delena is the centre includes Kabadi, one of the earliest centres of work on the mainland of New Guinea, Naara, Maiva, and Kivori. We were very sorry not to be able to visit the group of Samoan teachers and stations in the Kabadi district, because the work is more advanced there than further west. Perhaps it was well for our personal comfort that we did not go to Kabadi, lest we should have been killed with kindness. We paid a short visit to the Maiva district, and got a hint there of the kind of hospitality we might have had to struggle through if we had visited the Samoans at Kabadi. We landed at Roraiva, in Maiva, immediately after breakfast, and found the neat house of the teacher

close to the beach. At once the loving cup was presented in the shape of green cocoanuts. Those who only know the milk of the cocoanut from the indigestible delights of "three shies a penny" have not the faintest conception of what a green cocoanut is like. The panting traveller comes

in on a broiling day and seats himself under the shade of the verandah. At once the friendly native husks a green nut with the aid of a pointed stick, slices off the top with a knife, and presents the cup of clear, deliciously cool, slightly sweetened water. If half a lime is at hand and is squeezed in, then is the drink nectar, wonderfully refreshing, whole-

some, and, of course, non-intoxicating. The Deputation to New Guinea and the South Seas kept no record of the number of cocoanuts they drank, but they were encouraged by the assurance of a very high official in New Guinea that when travelling he regarded forty nuts a day as a fair allowance! While we were enjoying our cocoanuts in the house of our friend Akaiakore, his good wife intimated that she expected us to stay until some slight refreshment was prepared for us. As our time was very limited we were obliged to decline her kind offer, but promised that if we had time on our return to our boat we should gratefully accept her hospitality. We walked about a mile from this house to that of another teacher, and the same embarrassing kindness was pressed upon us. Again we temporised, as before, and went on our way. We then visited three villages, at the furthest of which we came to a third teacher's house. We returned to find that the wife of teacher number two had roasted the whole side of a young pig, and had cooked yams, taro,



BANANA PLANTATION, JOKEA.

and bananas enough for a large company. In addition she had brewed a large pot of tea. There was no help for it, we had to sit down and have a light lunch. Fortunately, the requirements of politeness in such cases are met by asking your host kindly to send the food you cannot consume

on the premises home for you. We therefore asked that this might be done, wondering all the time how we should manage at the next place. Surely enough we found a similar repast spread for us by Mrs. Akaiakore. A roast fowl took the place of the roast pig. This also had to be sent down to the boat, and our South Sea Island sailors made short work of it all when the provision baskets reached the *John Williams*.

The villages in Maiva are not large, because they are occupied only by single clans of people nearly related to each other. But there are a large number of villages within easy reach, connected together by well-kept paths. The land around is occupied by the neatly-fenced and well-cultivated plantations of the natives. The houses differ from those further east. They are not much raised from the ground, apparently not more than three or four feet, and the thatched roof is brought right down over the poles which form the sides, until it almost touches the ground, giving them the appearance of huge beehives. There is a raised platform in front of each house, sheltered by the overhanging roof, on which the members of the family seem to sit when they are at home. We were struck with the taste of the people in planting crotons and other ornamental shrubs in front of their houses.

The work in the Maiva district is still in a very elementary stage. Most of the people are still heathen, and are only beginning to learn something of the elementary truths of Christianity. Unfortunately, Maiva is one of the districts in which the Roman Catholics are making a very determined effort to gain a footing. The teachers naively submitted to us the question of the expediency of following something like the plan which they said was adopted by the Roman Catholic priests. According to their description, it was the practice of the priest to go through the village on Sunday morning with a basket containing a supply of tobacco. He promised a piece of tobacco to every man who attended service, and in consequence his ministrations were greatly esteemed by a considerable number of the heathen. Our good friends felt that they could not adequately con-

tend against such competition as this unless we could see our way to provide them with similar means of tempting the people to their services! Unfortunately, our visit was not expected, so that most of the people were away at their plantations, and we had no opportunity of gathering them for any kind of meeting. Those we saw impressed us as finely built and rather attractive-looking, and certainly their surroundings show that they are not lacking in capacity.

While we were at Delena we paid a visit to Yule Island, for, though the rivalry between the two Missions is great, and their views and methods are utterly dissimilar, we were pleased to find that a spirit of personal friendliness prevailed on both sides. The establishment on Yule Island rejoiced in the possession of cows. Mrs. Dauncey being in very indifferent health, they were in the habit of



NATIVE TEACHER'S HOUSE, MAIVA.

sending over bottles of fresh milk for her use almost every day, and occasionally friendly visits were exchanged. Archbishop Navarre, the head of the Mission, gave us a very hearty welcome, and pressed us to remain and share the hospitality of the Fathers at their mid-day meal. This, unfortunately, we were unable to do. They took us over their whole establishment, and very freely answered questions about their work. The Mission consists of upwards of sixty priests and nuns, a large number of whom are on the mainland, but come back to Yule Island as their headquarters and for change. We were sorry to learn that sickness and death were very busy among them. I confess I was much disappointed by the general aspect of the Mission. As a rule, Roman Catholic mission stations are conspicuous

examples of attention to the physical surroundings of life on a very plain but substantial scale, and usually there are large schools and orphanages at headquarters for children of both sexes. We found that at Yule Island the common characteristics of such Roman Catholic stations as I have seen elsewhere were conspicuously absent. There is a good deal of plant for various useful purposes, such as a printing press, steam saw mill, blacksmiths and carpenters' tools, &c.; but there was an air of untidiness and neglect which was remarkable. The house of the Sisters was the only part of the establishment which did not bear this stamp. Everything in it was conspicuously neat and attractive-looking, and the ladies whom we saw gave the impression of being cultured and refined and devoted religious women. There is no school on the island, and apparently they have no schools at their out-stations. The attempt is being made at Thursday Island to train a few native youths as priests, but the Fathers frankly confessed that with the present ideas of the New Guineans it was almost hopeless to expect any of them to adopt a celibate life and remain pure. I came

## PERSONAL NOTES.

INDIA.—The missionaries at Calcutta are hoping by united action, and by securing the sympathy of the new Bishop of Calcutta, to bring the claims of Christ more prominently before public attention in India, and hope to make some progress in awakening Christian men in India to a higher sense of their duties and privileges while in India in Government service or in other positions.—The Rev. J. G. Hawker has removed to Bangalore to take up the Rev. E. P. Rice's secretarial and other duties while the latter comes to England for a short health trip.—“It was,” writes the Rev. W. J. Lawrence from Bangalore, “comparatively an easy matter to pick up again the end of our work that was dropped so suddenly and unwillingly two years ago. We found a very hearty welcome among our colleagues, and among our native friends, both Christian and heathen. The place itself seemed even more beautiful than we had thought it when we left—the blue sky, the plentiful foliage, and the abundant water everywhere to be seen, made it appear, as it is, one of the most picturesque stations in South India.” Mr. Lawrence adds that among the native Christian adherents of the Mission only one has died of plague, but he was one who could ill be spared—a



DELENA FROM THE SEA.

away from the island feeling sad that between us and men and women apparently so truly kind and devoted and simple-minded, calling upon the name of the same Lord, and labouring for the extension of His Kingdom, there should be so little in common, and so much to separate us from each other.

MESSRS. OLIPHANT, ANDERSON, & FERRIER announce for publication shortly two important books on Christian Missions. The first is by Dr. Elmslie, Medical Missionary in Livingstonia, entitled “Among the Wild Ngoni.” Lord Overtoun will contribute an introduction, and the volume will contain sixteen illustrations, from original photographs, of missionary scenes and portraits. The other is the second volume of Dr. Dennis's “Christian Missions and Social Progress,” the first volume of which was published in 1897, and has reached a second edition. It was originally intended that the book should be complete in two volumes, but the material has proved so abundant that it will be extended to three. Volume II. will contain numerous illustrations from original photographs, and is almost ready.

good, faithful man. The safety of these Christian adherents has been matter for great thankfulness and gratitude. Of course, the effect of the plague upon the work of the Mission has been, apparently, disastrous. “Mr. Cairns has been doing yeoman service in looking after the Christians and evangelists in the district. He has spared no inconvenience or labour in disinfecting houses and schools; and, thanks very largely to him, our workers have been kept in health and safety.”

NEW GUINEA.—Rather a novel experiment is to be tried next June by Dr. George Brown, of the Australasian Wesleyan Missionary Society. He is, we learn from the Rev. A. E. Hunt, arranging for a huge pleasure trip to the Missions in New Guinea, New Britain, the Solomon Islands, &c., and has made arrangements to charter a 3,000-ton steamer for the cruise, which will last about two months. They propose to visit Port Moresby, Yule Island, Kapakapa, Samarai, Bartle Bay, Dobia, Trobunds, New Britain, Duke of York Island, and the Solomon Islands, and thence to Sydney. Over 100 passengers are expected, and the fares for the trip are to be—first class, £30; and second class, £20. Dr. George Brown will accompany the party.



## OUR NEW TRAINING INSTITUTION.

BY MISS AMY HARBAND, OF MADRAS.

THOSE of you who belong to the Watchers' Band will know that there are three lady missionaries in connection with the London Mission working here in Madras. We have our Boarding and High School for Christian Girls, and six schools for Hindu girls. In the latter between five and six hundred girls every day hear of the love of Jesus. Then many Bible-women and zenana teachers are at work, going daily into many homes, teaching the Scriptures and seeking to lead many to love and serve the one true God. A Bible-woman may speak at one time to many women—often thirty or forty will come together to listen; but the zenana teacher generally gives her lesson to one pupil, though a few friends or neighbours often gather round to listen to and admire the one who is being taught.

In order to fit our Bible-women and zenana teachers more thoroughly for their work, a Training Institution was opened in 1897. My colleague, Miss Brown, had long been desirous of seeing this branch of work started, and owing to her efforts in this direction, in 1891 a lady was sent to Madras for the purpose of beginning the work. Through unforeseen circumstances, however, nothing could be done for several years, but now, though small, a start has been made, and we believe the good that will result will be very great.

During the first year the students met in my study, but in March of last year we were able to begin to use the new room, which you can see in the picture. I must tell you it is a centenary gift, for the Directors granted the money required for its building out of the Centenary Fund. When another centenary comes round I have no doubt this one room will have spread out on all sides, and will be much

altered in appearance. It is a room 28 ft. by 15 ft., and the walls inside are white, relieved by maps and nice pictures illustrating Bible history. Of course there are desks and forms, and a large easel and native-made blackboard, which would, I am sure, amuse many scholars and teachers in your English training institutions.

You will like to know something of the work the students do. All their work is arranged with a view to what they will afterwards do when they leave us. There are the daily lessons on the Life of Christ and in Old Testament history, Bible studies on helpful topics, lessons on various subjects connected with Christianity, Christian evidences, lessons on the Books of the Bible, singing, &c., for the Bible-women. Those who wish to be trained for zenana teachers will go through a secular course in addition to the above studies. Then there is a great deal of practical work. The students give model and criticism lessons in their classes, address evangelistic meetings, and visit in the homes of the native women, and in this way gain much help.

Christian character is the chief thing we look for when a woman applies for admission; for we know that only those who have realised for themselves God's forgiving love and tender mercy can teach others; and here I want to ask you all to pray that God will raise up many from among the native Christian women of India who will be willing to give themselves to the work of going to their heathen sisters to tell of His love and power to save.

Since all the women who are likely at present to offer themselves for training are poor, and, indeed, in many cases dependent on our Mission, we have to provide scholarships for them while in the Institution. The amount of such scholarship has been fixed at four rupees (about 5s.) per mensem. So far, very few scholarships have been provided for; but I am sure there are many friends who will be

glad to help in this way when they know that help is needed.

In many cases the women of India are among the hindrances to the spread of Christianity, and every effort put forth to reach them is of great value. So we gather the little girls into our schools, and visit the women in their homes, and we must do all we can to make the workers efficient. We realise that God Himself is the great Teacher, and only those trained in His school can be true teachers of others; but we, too, have our part to fulfil, and we must make the best use of the gifts He has given, so that all our powers of mind and body may be of the greatest possible use in His service.

Again I ask you to pray for this Institution, for the past and present students, and those who teach them, and for all the work done in this city and throughout India among the women and girls who do not yet know they have



MISS HARBAND AND HER NATIVE HELPERS.

a loving Father waiting to bless and save them. It is good to know we can all work in the one great cause, that of winning the world for Jesus—you in the homelands, and we here, all toiling in the harvest field; and soon we shall all rejoice together over sheaves garnered for our Master Christ Jesus.

## PIONEER WORK AMONG YENSAN WOMEN.

BY MISS C. M. KERR.

**Y**ENSAN! The word brings back the first depressing sight of a vast grey plain, almost treeless, and for many months of the year perfectly grassless. City and village houses, all destitute of whitewash, were grey as the sand of the plain from which they came. The eight hundred villages and three walled cities, which constituted the *parish* of the clerical missionary and his colleague, the writer, were

full of heathen men and women, mostly very poor and ignorant.

But were there no Christian women in all this district? Yes; but not one in the city or immediate neighbourhood. In three or four villages, from three to thirty miles distant from our centre, the city of Yensan, a few women who had Christian husbands had given up the worship of idols. These had been taught to read part of the simple catechism, and to repeat a few simple sentences of prayer, by dear Miss Mary Roberts, during her five flying visits to their homes. But with the exception of two old women, none had the courage to confess Christ by attending the usual Sunday services in their villages, except when the foreigner came round, which seldom happened. Saddest of all, they did not feel the need of learning more, being satisfied with having given up the worship of idols; and things had not improved during the two years of the Japanese war, when it had been impossible to reach their remote villages. So it seemed as though women's work had almost to commence again, even among these women. Two years of constant, happy work have come and gone, and the scene has changed. For the women a comfortable hall and dispensary have been built from funds collected privately, and many thousands of patients, mostly women, had been treated and told of their Heavenly Father, and of the Son of His love. Some had each day knelt in prayer and asked for healing, and numbers of these women had come to trust in the Saviour.

It was noon, one of the last days of February, just about a year ago. I had seen about fifty sick women that morning; some were city women, but most from villages more or less distant. But now all were gone, and there was time to prepare medicines for next day's work before the afternoon Bible teaching began.

A hum of many voices came from the women's hall, the voices of over thirty picked Christian women, who had come from almost as many villages, bringing food for a month's stay with us, to study the Bible and learn to read it. They were soon to return to their homes, to be voluntary workers among the women of their villages.

From another direction came the more distinct sound of shrill young voices—twelve girls gathered in their little school, once a cowhouse, repeating their lessons for the day. These are to be our best workers in the future, we feel sure.

One hundred and forty women are now enrolled as inquirers, a few of whom have been baptized, and many hundreds have had their faith in the idols loosened, and in not a few cases broken.

On that particular day I was suddenly summoned to a meeting in the chapel, which was filled to overflowing, and gay with many banners on the walls. It was a thanksgiving service, I was told, and a tea-meeting. For a long time one preacher after another told of the wonderful way the Gospel had spread these two years among both men and women.

When it was announced that the tea-meeting would begin, I was invited, for the first and last time, to occupy the pastor's chair. The senior preacher handed me a cup, and pouring some tea into it, said he did it in the name and with the love of all the Christians in the city of Yensan; and I drank of their love. Then the deacon from the nearest village church did the same thing, and I drank of the love of the Christians in his district, and so on, till I had drunk of the love-in-solution of the fourteen village churches. Then came the happiest part of all—the testimony from many women and girls, who publicly thanked the Lord for bringing them out of sin and sorrow into salvation and joy. All nervousness forgotten, praise filled every heart, and thanksgiving every lip. Then came the roar of crackers and presenting of banners; and two days later my departure for the homeland.

But the work goes on in Yensan, and prospers now as it did not even in those good old days.

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### "THE DARKEST SPOT ON EARTH."

BY MISS ALICE E. GILL, OF BENARES.

I HAVE been asked to write a short account of my impressions on returning to Benares, now more than two years ago, after being on furlough in England. I think it is truly the darkest spot on earth, and yet even there the Gospel light is shining, and we have much for which to praise the Lord.

The time of trial and suffering through which our poor people passed on account of the terrible famine is beyond all description. But that is over now, and we are the richer, many women and girls having been given to us through it for Christian training.

Women who, two years ago, had never heard the name of Jesus are now rejoicing in His love. Little ones, who only knew the hardships of poverty and the terrifying superstitions which gather about the hideous gods of the Hindu, are now happy, merry children in the orphanage at Mirzapur, surrounded by Christian love and care. Yes, truly we must praise Him, for the fruits of the Spirit are to be found in our dark part of the world, and we are so glad. At the time of the great distress, just after my return, I found that many of the Christian women were ready to go amongst the poor sick sufferers, taking their lives in their hands, and, by tending and feeding them, to show them the love of Christ, often giving out of their own slender means. Hindu parents, whose girls before had attended a school (now closed) where Christ's name was not to be heard, were desirous to send them to ours, where we aim to teach and to show the love of Christ all through the school hours, and the number of our pupils had greatly increased. Ladies in their zenanas, and also poor women, more than ever welcomed us to their homes, and it was difficult to

arrange for even a weekly visit to all who invited us. This woman, whose heart but a few months ago was as hard as a stone, is now listening attentively; that one, who thought lightly of being a sinner, is now confessing her sin; children who were quarrelsome, discontented, and untruthful are now loving and unselfish, even willing to give up a toy or to deny themselves a meal for those who have been less fortunate than themselves. But this is only a very tiny bit of the region about which I have written, and most of it is still very foul and very dark. We want the Spirit of God, who alone can cleanse and alone can disperse the gloom, to reach every corner of it, so that we may see Christ uplifted everywhere on the banks of our river and in all the market places. Surely God's promises are just as much for Benares as for any other spot on His earth, and "in a divine and mysterious way God has connected His fulfilment of His promise with our prayer. His Spirit's intercession in us is God's forerunner of blessing." Oh that the Church in England would remember this and would give Him no rest until He has His rightful place in the heart of that old Hindu city.

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### AMONG THE HIGH AND LOWLY.

BY MISS SMITH, OF PEKING.

THE short, unhappy life of "my princess," as she is generally called by the many friends interested in her from what I wrote in a recent report, is ended. The desire she so frequently expressed, "to die and be with God," has been fulfilled, and she has gone "Home." She clung to me with the most tenacious affection to the last, as the one who could perhaps help her to find what her soul longed for, and throughout the year has sent me various messages as opportunity occurred, so I knew that she was ill. You may imagine therefore how glad I was, in August last, to receive an invitation from the elder Princess Su to visit her sick daughter-in-law. Another member of this princely family, who believes in foreign physic, had invited an American doctor to visit the princess professionally. He found her in an advanced stage of consumption and beyond all human aid. But the medicines he gave soothed and relieved her, so when he was unavoidably called away from Peking, Mrs. Ma, the go-between between me and my princess, ventured to suggest that I should be called in in Dr. Coltman's stead. The two elderly princesses, who had never seen a foreign lady, and whose curiosity had been whetted by the sight of such a queer object as a foreign gentleman, agreed to invite me. Unfortunately, I was not aware of this curiosity on their part, so went dressed in Chinese costume. I received a pathetic message from "my princess" just before starting, to the effect that she was longing to see me, but that she would have to act as though she had never met me before,

and she begged me, for her sake, to forgive any slights and annoyances to which she feared I might be subjected.

The two elderly princesses received me standing within the door of the central room, and they stared at me as if I really had been what they evidently expected to see—a foreign devil, and unworthy of any courtesy from them. After I was seated, one of the princesses came and sat behind me on the same large, square stool. This was very embarrassing, as I either had to turn my back on her or on the rest of the company present. But when the two young princesses came, and, sprawling in a very unprincely fashion over a table near, stared at me, and tried to question me in an insolent manner, I was glad of the excuse to turn my back on them; and in so doing I also frustrated the design of the elderly princess in perching herself behind me, to get a good and near view of my hair, dressed in Manchu style. In a short while my dear princess was led in by domestics, while her affectionate husband still continued to loll over the table. She gave me such a stony stare, that I was almost petrified, until I remembered her warning message. After being questioned for a short while about her illness, she arose, and, withdrawing to some distance, sat down. This apparent desertion discouraged me, but I heard afterwards she was afraid to remain seated too long in her mother-in-law's presence. At last the opportunity I was praying and waiting for came, and I spoke a few words for the Master. This caused great offence, especially to the two princes. After I had talked for a little while a servant came forward and pressed the two old princesses to withdraw and partake of lunch. I could only conclude that this was a broad hint for me to leave, which I did with as much dignity as I could command. My poor princess wept bitterly after I had gone, to think her little ruse to get the old princesses away had been so misunderstood. I never saw her again, and know very little of her last days on earth. But one thing I know and believe, and that is, that she found a door of hope in her valley of tribulation, and, passing through it, has reached our Father's Home of Glory, "where the wicked cease from troubling and the weary are at rest."

During the summer, while the women's wards were temporarily closed, a Mrs. Wang, the second wife of an official whose acquaintance I had made in the hospital before Dr. and Mrs. Curwen returned, and whom I had strongly urged to give up opium, arrived unexpectedly one day, with her maid and her water-pipe, and all the other paraphernalia necessary to a patient who means to stay for a time. She resolutely declined to leave again, reminding me that it was I who had urged her to give up the deadly drug, so I had to accommodate her as best I could near me. She proved the best patient I have ever had charge of; and, in spite of having smoked a large quantity of opium daily for twenty years, was quite cured of the craving in a fortnight. But she made excuses to her husband to remain here for a

month; she was so anxious to go on with her reading. Since then she has been a regular visitor at our house and attendant at the Mission services, and can now read quite fluently the Gospels of Matthew and Mark, and also sing a great many hymns. Her husband is partly paralysed, and I think his mind must be slightly affected too, for he gets fits of violent passion, when his wife's life is sometimes in danger. But at other times he is a diligent student of the New Testament, which he reads for hours at a time. Mrs. Wang's great neighbour and friend, Mrs. Un, testifies to the change in Mrs. Wang's behaviour under her very trying home circumstances since she heard the Gospel. Mrs. Un belongs to a ducal family in Peking, and her husband is very well born, too. Unfortunately, in his younger days he was a great gambler, and everything they possessed almost went to pay his gambling debts. Our present compound was once the property of his father's family. Mrs. Un is the nicest Chinese lady I know, and I believe she truly loves the Lord, but until lately, Mr. Un, who was a very strict idolater, would not allow her to come here. On the day before Christmas the news arrived that he had had the "Blue Button" conferred upon him by the Emperor, and the prospect of an immediate official position in the Palace. On hearing this good news he exclaimed to his wife, with deep thankfulness: "This is, indeed, the goodness of God." After a while he said: "Although we shall have much to see to, you must go to the Mission and attend 'Jesus's Birthday' service to-day." He has now ceased to worship the family idols. Oh, that both these interesting families may be led into the fulness of the blessing of Christianity!

The troubles in the Palace have considerably affected our work amongst the heathen, who seem more than ever afraid to come here. The attendance at the Sunday-school for heathen dropped from 120 to 30, but rebounded again last Sunday to 64, so I conclude the minds of the people are calming down. I will avail myself of this opportunity to very warmly thank the friends who have so generously responded to my appeal for gifts for a Christmas tree. Unfortunately only two parcels arrived in time, although more, I hear, are on their way here. But by the goodness of God, who moved the hearts of friends here to help, I was enabled to keep my promise to the children and delight their little hearts with the sight of a very presentable tree, laden with enough gifts to distribute amongst about two hundred women and children, of whom the greater part were Christians and inquirers and their children. I am also exceedingly grateful for the generous supply of Christmas Cards. If the friends who go to the trouble and expense of sending them could only see what good and useful work these little cards do, they would feel amply rewarded, I feel sure. As postage is very expensive and paper weighs so heavy, may I suggest that all superfluous paper be removed, and that no black and white, nor cards with very little

coloured design, be sent. That they have been written on is of no consequence.

The Bible-woman, who visits the women in their homes and teaches them to read, has been able to carry on her work without serious interruption throughout the year. Our most remarkable pupil is an old lady of seventy-nine, who was baptized a short while since. She became an inquirer a year ago, and has never once missed attending the Sunday services and my week-day class for women, excepting on a few rare occasions, when she has been seriously indisposed. She is an indefatigable student, and has learnt to read the Gospel of Matthew. She is also very conscientious in giving regularly and methodically to the Lord's work. Out of her poverty she lays aside every week so many cash for the Sunday collection, and so many for the Tract Society. She always calls herself the "Lord's little child," and seems so full of happiness that I have literally seen her skip and jump for joy.

I have also been able to visit the country station, Shih-pa-le-Tien, regularly, but the troubles in the capital have seriously affected the work amongst the heathen there. We succeeded in purchasing for a moderate sum of money a convenient and well-situated court, and the young preacher and his wife, who have been located there, seem likely to do good faithful work. One of the features of the work at Shih-pa-li-Sien is the number of children who are willing to learn to read; it may be a great many are attracted by the bribe of a Christmas card which is offered. One little girl read her catechism right through without a mistake. I expressed astonishment, as I knew she had only learnt a few pages with me some months before. Since then her father had died, and she had to work very hard in the fields. I said: "And do you pray?" She laid her hand on the catechism and said, with grave impressiveness: "Do you think I could have learnt to read all of this book if I did not pray?" Her mother, a widow with three or four young children, would like to join the church, but is afraid of the consequences. She takes care of a small cemetery, and in return gets a cottage rent free and a piece of ground for cultivation. She is constantly threatened that if she becomes a Christian she shall be turned out of house and home. Another child, who read the catechism through to my helper, said she did not want a picture—she wished to buy the Gospel of Matthew. The little child-bride, of whom I wrote, is also a very diligent scholar, but she has had to bear much petty persecution, and only comes irregularly. On my last visit she said mournfully: "I have come to wish you good-bye. I dare not come again. My sister says she will beat me to death if I do." So we had a little farewell talk and prayer together. After a little while I said: "Are you not going now?" "No," she replied, setting her lips very firmly together, "they may beat me to death if they like, but I am coming here." I am glad to say she did not get beaten,

and she continued to come every day while I was in the country. She told me that one of my most promising pupils, who had read quite half the Gospel of Matthew, and who lived in the same court with her for a short time, used to creep out of her room in the middle of the night to pray to Jesus. This girl has now been sent away by her mother to another village many miles away, in order to remove her from *all* Christian influence and instruction. Another interesting pupil, who was making good progress, considering how irregularly she, too, was taught, is now forbidden to come near us. Thus does the enemy dispute every inch of the land we are taking possession of in the name of our God.

I have been much attracted to a little girl of about nine, who, as soon as the news gets abroad that I have arrived, puts in an appearance with her baby brother on her back. She passionately loves music, and has a voice like a little organ for depth and fulness. She generally stands as close to me as possible, and, fixing her eyes on my lips, tries to learn to sing. Hour after hour, and day after day, sees this little devotee to music in her place learning to sing, and her mother, to whom the child has been the means of introducing me, says she sings hymns all day long at home. Her parents are respectable, industrious people from Shan Tung. They have a relative who is a Christian and who has evidently done much to teach them the truths of the Gospel. The father, who can read, possesses many Christian books, and he now urges his wife to come to me and learn.

Little progress has been made at Chén Chuangerh, where prospects of work opened up so brightly at the beginning of the year. The Lus were subjected to a good deal of annoyance. Brickbats were thrown into their court. Their crops were stolen; and violent opponents of the new doctrine threatened to burn their house down. Their faith, therefore, has been sorely tried. Sometimes they seem determined to make an open profession for Jesus at all costs; and at others they are so timid they dare not ask me to go to the village. Fortunately Mr. Jiu, the preacher, has generally found a welcome at their home, where he has done faithful work, and also in the streets of the village, sowing by the wayside, for so far only one family besides the Lus have ventured to ask him to enter their house. One day he met a man whose house is quite close to the Lus, who admitted he had been a Christian for years, and prayed daily, but he felt he dare not openly confess his faith.

The Kingdom of God is indeed as a grain of mustard seed. How small its beginnings! How weak its disciples! But it is growing in power and in greatness; it is striking its roots deep into the very heart of this nation.

Sooner or later we shall see China healed, restored, and sitting at the feet of Christ. May we, who have the privilege of hastening this glorious consummation, be very faithful in using the opportunities God has given, and pressing into the open doors He has unclosed!



**OUR MISSIONARY DISTRICTS.  
SHANGHAI.**

BY REV. ERNEST BOX.

**T**HE City of Shanghai, situated about the centre of China's eastern sea-board, near the mouth of the great River Yangtse, has already a population of more than 500,000 people, and bids fair at the present rate of increase to become before long one of the great cities of the world. Sixty years ago, with the exception of the ancient walled city and its suburb, what is now Shanghai was nothing but paddy fields and swamps. To-day the city extends for some seven or eight miles along the banks of the River Whang-poo, and its suburban villas with, in many cases, extensive grounds, are to be found for several miles in the country to the west of the river. Good roads have been laid down and planted on either side with trees.

Originally a small port for native junks, Shanghai has rapidly developed into one of the chief trading centres of the Far East. There are numerous steamers for the river and coast trade, mostly British and Chinese, which ply to and from Shanghai, and it is a port of call for the great European, Australian, and American lines of steamers, as well as of a large fleet of sailing ships, chiefly engaged in carrying oil and timber. Shanghai is the chief distributing centre for a great part of China, and is therefore first and foremost a mercantile city. During the last few years, how-

ever, a large number of mills, chiefly silk and cotton, have been erected, employing thousands of hands, chiefly women and girls, at a wage the equivalent of from a penny to twopence per hour. These industries are more or less experimental. If they prove a financial success, as there is every reason to think they will, Shanghai will ere long be a great manufacturing, as well as a great mercantile, city. Over fifty mills have been erected in Shanghai since 1890. Of

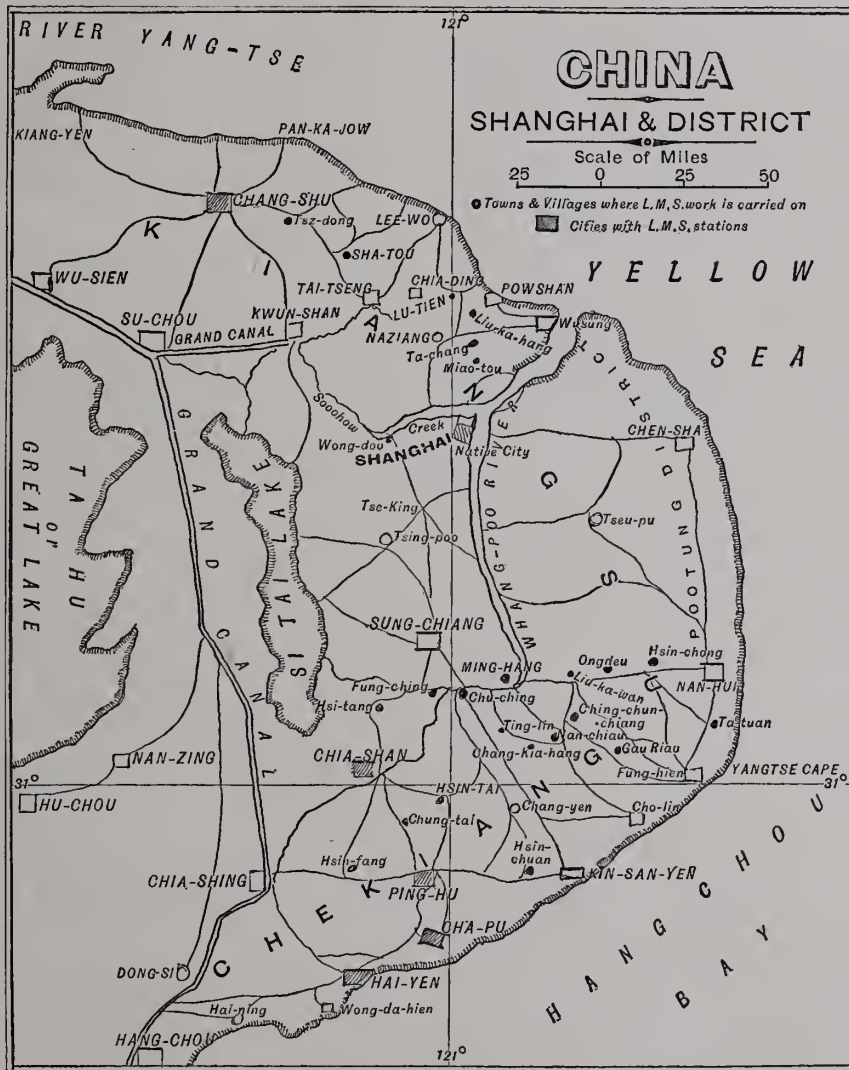
the 500,000 inhabitants, all but 10,000 are Chinese. In these 10,000 almost every nationality is represented; the British, however, are the most numerous of any one nationality.

The 500,000 Chinese comprise natives of every province in the Empire, speaking many dialects, but finding a medium of communication for the most part in the Mandarin or Court dialect. For business purposes pidgin-English is almost universally used between Chinese and foreigners, though most of the younger generation of Chinese are now receiving a thorough English education, and these, of course, despise the hybrid pidgin-English.

There are twelve missionary societies and two Bible societies represented in Shanghai—nine

American, four British, and one German—with a body of some eighty missionaries, including the wives.

Our own Mission is the oldest, having been established over sixty years, Dr. Medhurst being the pioneer missionary. The veteran Dr. Muirhead, after more than fifty years of service, is still most actively engaged in evangelistic work. In the large church in the compound, which is situated in a



densely populated part of the town, in the church in the native city, in the Chinese hospital, and out in the open, he addresses large audiences almost every day, and on some days conducts several of these services. It is impossible to estimate the influence of this earnest and long-continued course of Gospel preaching which Dr. Muirhead has so faithfully carried on. We can only liken it to the Israelites marching round the walls of Jericho, undermining its foundations, until the appointed time having arrived, the walls fall with a mighty crash, and the city is won.

Beside Dr. Muirhead, the L.M.S. band here consists of Miss Halley, who has charge of the women's department in the hospital; Miss Bovey, who is just entering upon her work among the women and girls in the homes and in the schools; Mr. Bitton, who though but one year in China, is already taking part in school and country work (he has just taken charge of the country work north of Shanghai); and the writer, who has charge of the district to the south of Shanghai. A glance at the map will show that our country work is divided into two districts—one to the north of Shanghai, with Chang-shu, 100 miles from Shanghai, as the most distant station, and the other to the south, with Hai-yen, also 100 miles from Shanghai, as its furthest station. There are in all some thirty places in these two districts where our Mission is at work, all but five of which have been opened within the last ten years as permanent stations. It is a densely populated country, and therefore naturally supplies Shanghai with large numbers of people who, seeking employment here, help to swell the population in this great city. Thus, as at home, we must seek to bring to the homes of these people in the country the blessings of Christianity, and train them there in all that makes for Christian character, so that they may come up to this great centre from Christian homes, and exert an influence for good wherever they go. We are, however, heavily handicapped in our work by the lack of trained men for evangelistic and pastoral work, and by the absence of proper institutions for the training of the boys and girls of our Mission. Other missions here have, without, I think, a single exception, such schools, but though ours is the oldest it is the most backward in this respect. The consequence has been that large numbers of the children of our converts have had to seek their education in other missions, and as a result we have lost many who would have been a source of strength. Our Mission to-day is like a sick man who is weak and lacking vital energy through loss of blood. As it has been pointed out before, we cannot afford to get behind the times. We have set our hands to a great task, and must make use of the best methods. If our Mission here is to do the work for which sixty years ago it was started—viz., to establish Christianity in Shanghai and the surrounding district, it must be alert and prompt to seize every point of vantage that offers itself, and to work in an intelligent and systematic way along well-considered lines. *We must carefully train the young ones of our Mission, who are to be the parents of the next generation, and who should be the foundation stone of the new building which we are seeking by God's help to erect—viz., a self-supporting, self-governing, and self-propagating Christian church or group of churches.* With earnest men of God as trained workers, our country stations would soon be productive of a rich harvest of converts, and Christian churches would spring up in all directions. Even as it is we have many signs of God's blessing both in Shanghai and in the country, but it is as nothing to what might be, and to what, with the help of Christian friends at home, we have faith to believe will be. Pray and work for this great centre!



Notice to the CHRONICLE'S "Own Correspondents."—  
*The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.*  
*Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

#### CHINA.

A TRAGIC  
 END.

THE Eleventh Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese has recently come to hand. During his last visit to this country the Secretary—the Rev. Timothy Richard—laid the claims of the Society before our own Directors, and, under a sense of the importance of the work it was doing and likely to do, they voted a grant in aid of the work of the sister Society. In the Report is an interesting account of the progress of the reform movement and of its tragic end, which is thus described:—"But, alas! the Reform Cabinet advised cashiering some of the obstructionists, and the change from Chinese to European costume, including the cutting off the *queue*. These were the last straws which made the burden too heavy for the anti-foreign party to endure. The Empress Dowager is one of the most remarkable potentates on the face of the earth. She is not merely a figure-head, ruling over a far greater number of subjects than any other sovereign except the Queen of England, who rules about the same number, but she herself has a genius for ruling. When her consort—the Emperor Hien Fêng—died in 1861, China was internally largely at the mercy of the Taiping rebels, and externally at the mercy of England and France. But when she handed over the reins of government to the Emperor Kwang Sü a few years ago, China's rebellious had been put down, Kashgar had been recovered from Russia, and the nation was at peace with all the foreign powers. This certainly is a remarkable record, of which any sovereign might well be proud. On her 60th birthday, in 1894, she very graciously received the New Testament presented to her by the Christian women of China, and one of her earliest edicts after resuming the government this year was for the protection of the Christians. Thus we see that she

has her face somewhat set in the direction of friendliness towards foreigners. Unhappily of late she has not been well informed about the progress of the reformers. These were misrepresented to her by those who, not having any foreign advisers themselves, nor encouraging friendly intercourse with foreigners, could not themselves understand the object of the reformers or appreciate their methods. The Empress Dowager, now acting on these misrepresentations, and at the special request of the cashiered obstructionists, forcibly took charge of the Government, beheaded six Reformers at once without trial, imprisoned some for life, banished others for life, degraded others for life, suppressed all newspapers, forbade the formation of any societies, and promoted the anti-foreign and non-progressive men to places of influence, thus creating a strong anti-foreign feeling everywhere."

THE following extract from the same REFORMERS Report will be read with interest:—"A SEEKING THE CHRISTIAN RELIGION. mandarin, named Yuen, who has been a magistrate in Hunan for twenty years, has come down to Shanghai, a distance of about 700 miles, chiefly, he says, for the purpose of joining the Christian Church. His interest in Christianity was first aroused by reading our 'Review of the Times' and our 'Essays for the Times.' On his way down to Shanghai he was greatly helped and stimulated by the Rev. Griffith John, D.D., of Hankow. It is to be hoped that he will join Dr. John's church in Hunan, as then he will have the nearest and best guidance. Two Taotais—*i.e.*, Chinese mandarins who hold the rank of men who rule on an average thirty counties—commenced this summer to worship with us on Sundays. One of them invited us to hold Christian services on Sundays in his own beautiful foreign house. One of these Taotais, when visiting some friends in the South, talked to them about Christianity, and they were so anxious to join the church that they sent a telegram, asking our Secretary to go down by the mail steamer, *i.e.*, three or four days' steamer journey, so as to give them instruction in the Christian religion, saying that they would of course pay all expenses to and fro. To these gentlemen a reply was sent recommending them to a missionary nearer them. Many others of lesser note have also expressed a desire to join the church. This shows that the movement was not merely a political reform, but also a religious reformation."

THIS is the real start of the King Shan KING SHAN MISSION. Mission as far as resident missionaries are concerned. The work is a very large one, and has hitherto been visited periodically from Hankow, and with a native pastor in residence. We now have six or eight chapels, each of which has a congregation of about a hundred, more or less. Our village is

called Yüen Hsing—"Everlasting Prosperity." The house has a regular history. Built some 120 years ago, it was used for some time as a pardu shop, then forty years ago the rebels of Gordon's time broke into it, and since then it has been regarded as haunted. Two years ago some Christians bought it for 80,000 cash (30 cash = 1d.), and gave it to the L.M.S. Now we have come, and expect to live here two or three years, till the house in Tsao Shih is completed. Tsao Shih is a rowdy market town on a river some ten miles off. The Christians received us most enthusiastically, and feasted us all round. One day we had to go to three feasts, and each feast consists of ten or more courses. Dr. John said the medical work would not be much at first, so I went up prepared to see the few patients till New Year, and then go to Hankow for the language examination, and afterwards come back and start in earnest. But Dr. John was quite out in his reckoning; several of Dr. Gillison's cured patients had been beating the drum of Western medicine's fame, and, as a result, when we opened for patients, the crowds blocked the road and crammed the chapel; preaching was almost impossible. We were short-handed, not having expected all this, so, as the only remedy, I left and went to Hiau Kan, intending to return after the examination in the language, which comes off about January 14th. The work in King Shaa is quite a recent one, and all our Christians were heathen five years ago. As a result their knowledge is very meagre. All the houses we go to for feasts have a piece of fresh brickwork in the guest hall, facing the entrance door; this brickwork was put up to block up the niche formerly occupied by the idol, and in its place is a paper with either a text or a brief confession of faith. Our village is only a small one, of about 100 houses, but there are plenty of little hamlets dotted all round. On market days the place is very busy. On the street are only two Christian houses, and there are twenty opium shops (dens); yet our village does not rank as an extra bad one. The gambling shops are about the same in number, I believe, and everyone seems to drink spirits. But the Gospel really has begun to influence the people, and is bound to win. E. F. WILLS.

#### INDIA.

AT the request of the Directors, the CONFERENCE OF MISSIONARIES. missionaries of the Calcutta, Benares, and Almora District Committees met together early in February for conference on subjects of mutual interest and general importance, the gathering being held at Benares. Thirty-two missionaries responded to the invitation. Including the wives of some of the missionaries and two daughters of missionaries, the total number present was forty-five. Each day's proceedings were opened with a united prayer-meeting. At the general sessions the following subjects were discussed:—"The Development of Native Churches," "The Training of Agents," and "Educational Work." A con-

versazione, to meet friends of the Mission, was held, and an opportunity was also afforded the native Christians of participating in this unusual foregathering of missionaries by "tea and Jalsa." The conference brought much blessing and joy to all who attended it.

AT to-day's (February 4th) church meeting at Mirzapur, one of our orphan girls, about fifteen years old, was proposed for membership. Nine years ago I received her and her younger sister into the orphanage. A Government official found them begging about in the district, treated them kindly, and sent them to us—two tiny waifs. The elder is now first or second in her school, a quiet, consistent Christian child at home, and on Sundays teaches a class of some twenty-five infants in Sunday-school, managing them capitally. I always feel that orphanage work is as solid as any agency we have.

#### ALBANIA WAITT.

#### MADAGASCAR.

WRITING from Fianarantsoa at the beginning of the year, the Rev. A. S. Hockett said: "We have recently held some very interesting and encouraging services in connection with Christmas and the New Year. On Christmas Day the congregations joined, in the morning at Vohidaly—the French Protestant Church—where I preached; and in the afternoon at Antsanobriky, where M. le Pasteur Escande preached. This week (the first week of the new year) the three Protestant Missionary Societies (the Paris, the Norwegian, and our own) have united together in special services for the Malagasy. We met on Monday in the Norwegian church, on Tuesday in the L.M.S. church, and on Wednesday at the French church, concluding our united meetings at the Norwegian church, missionaries of each society, as well as Malagasy pastors and preachers, taking part in all the services. This is a most healthy movement, and cannot fail to be productive of a good effect on the Malagasy. It was a cheering sight to see missionaries and native pastors joining hand and heart together in this way. It is almost like a Fianarantsoa 'Keswick' or 'Grindelwald,' and I trust it will bear practical fruit in the future."

#### SOUTH AFRICA.

WE learn from the Rev. Mark H. Wilson, WORK AT PEELTON. of Peelton, that about twenty preachers visit the heathen kraals. They are encouraged in their work, and are finding a willingness to hear the truth. "In one district a church was built for the people during last year. A good friend at Southport helped us considerably in this work, and the balance of the money was raised in the colony. The people at this place expressed a desire for a school to be held in

this church, but when I met them last week for the purpose of starting the school, they replied: 'The children are hungry; how can they go to school?' I agreed, therefore, to postpone the opening, finding that they were anxious to make plans for clothing the boys, who until now have been clad in sheep-skins. At Kei Road, a village about seven miles from here, services were being held in January, 1898, in a very poor hut built of scraps of zinc and tin linings of boxes, with numerous apertures for the ever-prevalent wind. Some Christian friends, who saw services being held in so confined a place, contributed, the one a site and the others a few shillings, to be a nucleus of a building fund. The money soon grew, and a tea meeting, of a very novel character, was held in the railway goods shed, at which £15 was collected in addition to three bags of grain. Soon after we erected a very substantial building of brick and iron, to seat 100 people. Opening services of a very successful nature were held on November 13th and 14th. On Monday, following the solemn services of the Sunday, a tea meeting was held and a packed public meeting in the evening, at which various ministers took part and four different languages spoken. At the close of the meeting we rejoiced in having finished the debt for the work done, and are now awaiting further gifts to provide ceiling and seats for the building. Bricks are already made for another little church, and yet another will be needed before very long. In both the above new buildings we have already seen heathen people converted. Pray for us and for this work."

## ANNOUNCEMENTS.

### ARRIVALS.

REV. HENRY LESTER, MRS. LESTER, and child, from BELLARY, SOUTH INDIA, per steamer *Caledonia*, February 11th.

REV. J. MARRIOTT, from SAMOA, via Sydney, per steamer *Rome*, February 27th.

MISS CARLING, from AMOY, CHINA, overland, March 2nd.

REV. J. SADLER, from AMOY, CHINA, per steamer *Preussen*, at Southampton, March 7th.

MISS COLES, from BANGALORE, SOUTH INDIA, arrived overland, March 13th.

MISS TUCK, from BERRAMPUR, NORTH INDIA, via Marseilles, March 14th.

### DEPARTURES.

DR. SEWELL S. MCFARLANE, returning to CHI CHOU, CHINA, embarked at Southampton, per steamer *Prinz Heinrich*, February 27th.

REV. ROOER PRICE, MRS. PRICE, two daughters and son, returning to KURUMAN, and MISS LOUIE BROWN, proceeding to TAUNG, SOUTH AFRICA, embarked at Southampton per steamer *Roslin Castle*, March 11th.

### BIRTH.

REES.—On January 3rd, at Ambohimandroso, Madagascar, the wife of Rev. D. Morris Rees, of a daughter, Gwendolen Winifred.

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